



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 8.

NEW-HAVEN, JULY 20, 1833.

VOL. XVIII.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

IMPRISONMENT OF MR. TORREY.

A gentleman, recently from Buenos Ayres, has furnished the editor of the Connecticut Observer with the following facts relating to the second arrest and imprisonment of Mr. Torrey.

On the 13th of April last an officer called on Rev. Mr. Torrey, and after due inquiry as to his personal identity, showed him an order from the judge, to take him *sua ceremonie*, to the common prison, without reason assigned or question asked. He was requested to delay the execution until the next morning, to which he very kindly assented. Mr. Torrey met him the next morning as he had agreed, and was delivered into the hands of the keepers, and by them put into a cell with two others, surrounded by thieves and robbers, and all the abomination of the land.

A friend to whom he had mentioned the case the evening before, called in the morning on the Judge and Governor, and obtained an order for his release from his dungeon, and his removal to the room in which he was confined, when imprisoned before for a similar cause, and where he is now incarcerated. On the 17th April he was ordered before the judge, and when he had got there he was ordered back again, on the ground that the judge was just going to dinner. Mr. Torrey solicited the privilege of going to his own dinner, and received for reply that he would see about that to-morrow.

On Thursday, April 18, at 11 o'clock, A. M. he was again ordered before the Judge, and after waiting three hours, and having been employed in the mean time as an interpreter in another cause, he was interrogated in regard to a marriage celebrated by him in Jan. 1831 between a citizen of the United States and a native of that country, and was given to understand, though not told officially, that that was the cause of his being so unceremoniously thrown into a dungeon. It is alleged that the man married had, at the time, a wife still living: this, however, is not proved; and if it were, it could not implicate Mr. Torrey, as he had the statement, on oath of the man himself, and of another citizen of the United States, that he had never been married. Besides, the ecclesiastical authorities were just as well acquainted with the whole of this transaction two years and a half ago, as they are now, so that in reality there can be discovered for their present movement, no ground at all. What ground will be assumed, should the case come to trial, it is impossible to anticipate; it would hardly be expected that they would renew the same charge on which proceedings were suspended, in the previous case, after three months' vacation and imprisonment; and there does not appear to be the shadow of any other that can be introduced.

Soon after Mr. Torrey's arrest, a petition was presented to the government for his release, on the ground that the authorities have no right to interfere with him for any "matrimonial matter" antecedent to the case of Lalorce, (for which he was before imprisoned,) and the novel construction then put upon the law. Mr. T's lawyer informed him that the petition was favorably received, and a favorable consideration promised by the ministers of the government. The same assurances were given by the government to a very active and efficient friend of Mr. T., and also to himself by the judge. How long it will take "to consider the matter," remains yet to be seen,—meanwhile he is suffering the penalty, as though he had been guilty of some heinous crime. There is reason to believe that the judge, and perhaps others, have been misled by the machinations of an Irish priest of the Roman Catholic Church. It is said that he assured the judge that it was a fact capable of proof, that Mr. Torrey *knew* that the man whom he married had a wife living when he married him.

The injustice of the proceedings as it respects Mr. T. is so palpable to the common sense of every candid person, that it is believed, when the government understands the case fully, they will not suffer it to proceed to trial at all. The judge has refused Mr. T. the privilege of leaving the jail, *even on bail*.

The petition above alluded to, containing a full and fair representation of the case, which was sent to the Government, and received with professions of an intention to put a speedy termination to the case, should nothing appear in the examination contrary to the statement there made, produced, four days after, an order from the minister of Government to the Judge to send up to him an account or statement of the case. The same day the Judge made application to Mr. Torrey for money to buy the stamped paper with, on which to make this statement, saying that it would be sent up to the minister the next morning. It was not, however, sent until eight days after, and even then, not until after another note from the minister, and repeated solicitations from Mr. T. through his lawyer, had been received by the Judge. A number of witnesses were called and examined relative to the previous marriage, but without establishing even the fact of such marriage, if it be a fact, much less Mr. Torrey's knowledge of it.

After the statement of the Judge was sent to the Minister of Government, the priest mentioned before, went to him and so prejudiced his mind, by distorted statements, that the minister accused Mr. T.'s lawyer of having deceived him in the matter, and expressed his regret at having taken any steps towards facilitating the conclusion of the case.

In consequence of these things, another representation refuting the calumnies of the Irish Priest became necessary. This was taken to the Minister by a friend of Mr. T. to whom the minister promised that he would despatch the subject; and it was anticipated on the 19th of May, that in the course of another week Mr. Torrey

would be able to learn something relative to what they intended to do in the case.

The young Bishop, for they have two there, who is the man that passed the infamous Ecclesiastical Sentence on Mr. T. in the other case, is said to have declared in a circle in which he is familiar, that the *least* Mr. Torrey need expect, is a *year's imprisonment*. Fortunately his Ecclesiastical lordship has no control in the matter.

It is generally supposed that the *real* ground of the iniquitous proceedings in the present case has some connection with the displeasure of "the powers that be," at the publication in the American papers of their proceedings against Mr. Torrey in the former case, the account of which was furnished by him. When the American papers, containing this account, were received at Buenos Ayres last winter, it produced considerable excitement there, and the daily Journal, which is the organ of the government, vented its spite against Rev. Mr. Torrey, in a most unmanly and indecorous manner. It is to be hoped the American press will speak out in a language that will be understood, in defence of the rights of one of the most respected citizens, and a devoted minister of the gospel, taken off from his self-denying labors, his flock left to scatter, and he wantonly confined in a dismal cell, week after week, and it may be month after month, without any distinct or official declaration of his pretended crime, or any opportunity for self-defence. Will our government tolerate such a course of high handed oppression, and wanton injustice, *without any official representative*, to protect the rights and liberties of our numerous enterprising and respectable citizens who reside there? It is believed that nearly all of this malevolence that has been exhibited towards Rev. Mr. Torrey in that place of *mis-named* "republican liberty," has been owing to the influence of a very few Roman Catholics; and among the rest, the Irish Priest has made himself very conspicuous.

From the Christian Watchman.

VISIT TO THE CHEROKEE MISSION STATION.

The Treasurer of the Baptist Board of Foreign Missions, Dea. Lincoln, who has been absent nearly four months on a tour of review of the Indian Mission at the Valley Towns, having recently returned gave a brief narration of his journey at the Monthly Concert of Prayer held at the first Baptist Church on Monday evening.

The Cherokees still occupy a part of the territory which was originally theirs. The Valley Towns Station, which Dea. Lincoln has visited, is west of the Blue Ridge, and lies between the western part of North Carolina, and the State of Tennessee. To form a correct opinion whether any portion of society is advancing, we must compare its present situation with its former. The indolence of the Indians, we know, has long been proverbial. Their love of ardent spirits has been their prominent characteristic. Destitute of gospel influence, they have, from improvident habits, been occasionally reduced almost to starvation, and their females heretofore have been their slaves. The scene is now changed and their former modes of living are abandoned. They have become industrious, and some of them have valued farms, raising from twenty to twenty-five acres of corn. They are temperate, and have formed a Temperance Society. They have good log houses, and men now perform the labor. Dea. Lincoln attended a meeting of about 200, who assembled as the representatives of nearly four thousand. Their propriety of conduct and general decorum, with their profound silence in the assembly, were exemplary. The communications made to them were heard with interest.

And what, it may be inquired, has effected this mighty change?—The answer is ready,—the preaching of the

gospel,—an exhibition, with great simplicity, of the love of Christ to sinners. The Sabbath is respected, and its influence is salutary.

Dea. Lincoln spoke of a protracted meeting at which a Cherokee Indian, named Bushyhead, preached. In prayer, all knelt upon the rough floor of the forest sanctuary. It was striking to see the power of the gospel in melting the hearts of these sons of the forest. Those who were neither intimidated by danger nor feared death, were subdued by grace, and appeared docile as the simple child. The confessions of sin, and supplications for its pardon through Christ, were ardent. In Mr. Bushyhead's sermon, he clearly preached the doctrine of Christ crucified, and his ability to save to the uttermost, even the poor Cherokee. It is the love of God in Christ, that awakens the tender sensibility of the hardest heart, and it is the lovely genius of Christianity that has transformed these tenants of the wilderness from the ferocity of the wolf, to the gentleness of the lamb.

The character of this great Cherokee preacher, Mr. Bushyhead is good. Dea. Lincoln had this fact confirmed to him by the most satisfactory testimonials.

He was present at the ordination of another Cherokee, named John Wickliffe. The sermon was preached by Rev. H. Posey, through an interpreter. The scene at the offering up of the ordaining prayer and the imposition of hands, was tender. Dea. Lincoln had seen many ordinations, but on this occasion he had experienced new and peculiar sensations. Great solemnity pervaded the congregation. The combination of circumstances was highly interesting. The presence of five ministers of the gospel,—their novel costume,—the rusticity of the auditory,—the location of the scene in the heart of a wilderness,—the simplicity of nature all around—mountains in all their ruggedness—and piety in all its artless plainness,—gave an impression not to be described.

Here at the Valley Towns Station is a church of 170 members, 150 of whom are full Cherokee. Rev. Evan Jones, their laborious and highly respected minister and Missionary Pastor, is untiring in zeal and faithfulness to his beloved charge. A flourishing school is operating at the same place under the care of beloved friends who have gone from the churches in our vicinity. Among these scholars were seen two, named from esteemed sisters, Lydia Malcom and Ann Sharp. Several of the earliest scholars have become members of the church, and others, now in the school, are also members.

These Christian Cherokees have erected a number of Meeting-houses; a fact highly creditable to their piety. Their expressions of gratitude to the Board, and to the public, for sending them the gospel, were beyond utterance. One of the principle men attempted to express this feeling, but was so powerfully affected that he could not proceed; but his countenance and his silence were eloquent. This rendered the parting scene truly tender, and can be only remembered with deep emotion. How greatly to be pitied are those, who see not the glory of Missions, when such results as are here stated, are presented for their attentive and grateful admiration!

Extracts from letters were read by Der. Lincoln, of a gratifying nature, showing the power of religion among the children of the forest.

MISSIONARY SPIRIT AT THE SOUTH.—The Rev. G. H. Apthorp, recently sent by the A. B. C. F. M. as missionary to Ceylon, previously to his departure performed an agency in the State of Virginia, and collected upwards of two thousand dollars for foreign missions. "The prevalence of the spirit of missions is always an indication of good in the churches; and a precursor of good to the churches." "The liberal soul shall be made fat."—*Evangelist*.

Miscellaneous.

THE QUESTION ANSWERED.

The following question came to hand during the press of editorial engagements connected with the anniversaries; and having been crowded one side at that time has remained in neglect ever since.

"Can a church member be justified, in the least degree, in forsaking the Lord's supper on account of any imaginary or real injury received from another member?"

It is an important question, and deserves a full answer. The practice referred to has often occasioned perplexity to pastors. In many churches a practice has prevailed, like this. A member supposes himself injured by another. He dislikes the trouble of seeking redress by the process which Christ has prescribed. Or he finds that it is not easy to make others see his injury to the extent that he feels it himself. Or he brings his case before the church, and they having nothing but tangible evidence to go by, dismiss the complaint, or accept a slight acknowledgement. In either case, the person assumes the character of an "aggrieved brother," and testifies his discontent by abstaining from the Lord's Supper. The question is whether it is right?

It cannot be pretended that there is any scripture warrant for such a course. The scripture rule is found in Matt. xviii: 15-17. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

And if he will not hear thee, take with thee one or two more that in the mouth of two or three witnesses every word may be established.

And if he will neglect to hear them, tell it unto the church: but if he neglect to hear the church then let him be unto you as a heathen man and a publican.

The course here marked out is so exceedingly plain and simple, that it is doubtful whether any person whose mind was in a right state, ever found a difficulty in applying the rule.

With considerable opportunities for observation of church difficulties, I do not recollect ever to have found a person puzzled in the application of this rule, but what there was evidence that the perplexity arose from a desire to evade the rule. To a man who sets out with a determination to come fully up to the rule, the multitude of subtle questions which have been raised, would never occur. At any rate, there can be no pretence that the rule requires the injured person to make himself a heathen man. If a man has availed himself of the rule, honestly and faithfully, with right feeling, and a forgiving and prayerful spirit, he will be prepared to abide by the result, be what it may.

If the church fail to do him justice, he has no other resource. He must forgive and forget it, and treat the church, and (at least externally) the offending brother, as if the offence had never occurred.

"And how can I fellowship a person in a known sin which he refuses to confess and repair?" *Answer.* In joining a church and partaking of the Lord's Supper, two things are implied. One is obedience to Christ's dying command, "Do this in remembrance of me." This duty cannot be annulled by the misconduct of other professors. The other is fellowship with Christ's visible people. But these are all liable to sin, and all more or less imperfect. If by communing with a person we profess fellowship with all he does, we cannot commune at all without declaring fellowship with sin. The truth is, by communion we show fellowship with visible religion. And as some provision is necessary to preserve order, we must assume the principle that every

person shall be recognized as having visible religion, who makes a profession of religion, sanctioned by the proper authority in the church. There cannot be any church without the principle.—And when a person is received into the church, all the members must treat him accordingly, until the proper authority puts him out.

"But I cannot enjoy myself at the communion, while I have such feelings towards another member, and therefore I think it is better to stay away." *Answer.* Perhaps you had better examine into the nature of those feelings. If they are wrong feelings, the way is, not to cherish and indulge them, but to get rid of them as soon as possible. Now I have never known a person stay away from the communion who did not at the same time manifestly exhibit a wrong state of mind. Persons who feel humble, tender, kind forgiving, prayerful, never take such a course. O, brother, how can such a one pray? God teaches us to ask, "Forgive us our debts as we forgive our debtors." Suppose God should take you at your word, and eternally cherish such feelings towards you, as those which prevent you from going to the communion, what would become of you? If you had such a feeling towards your brother, as you have reason to wish that God should show to you, there would be no difficulty in your enjoying yourself at the Lord's table, after you have used all proper means of reclaiming your brother.

If any practical proof were wanted to show the real nature of the difficulty in such cases, we might refer to the operation of a revival of religion in removing these difficulties. When the Holy Spirit of God descends upon a church, revealing to its members their backslidings and their sins, those who have abstained from the Lord's table, are commonly visited with special convictions of their sin in so doing. They are humbled under a consciousness of their own wrong-doing. At the same time, they begin to "LOVE their neighbors as themselves." They forgive their debtors. They pray for them that have done them an injury. They call to mind the palliating circumstances, or the various reasons which exist for doubting whether it was intentional. They dismiss it from their minds, and confess their sins in disobeying Christ. The offender is melted too, and the affair is settled. Plainly, this might have been done just as well at the beginning, if either party had felt right.

There can be no doubt that staying away from the Lord's table is an open offence against the laws of Christ, which the church ought to censure; and that if persisted in, after all proper means, and all reasonable delay, the offender should be cut off. And "verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven."—*Evangelist.*

ABOLITION OF WEST INDIA SLAVERY.

[From a correspondent of the N. Y. Observer.]

LONDON, May 20, 1833.

You will have seen by the British Parliamentary records, that the ministerial plan of abolition has been brought into the House of Commons by an able and eloquent speech from Mr. Stanley, the present Colonial Secretary, late Secretary for Ireland. This gentleman, by the bye, is a most estimable man, and I have been informed to-day by good authority, that he is a Christian. He has been in our country, and is doubtless destined, if he lives to rise and fill a large space in his own.

One thing is very certain, that nothing less than what this bill proposes will be done for the abolition of slavery; and that will change the state of society in the slave colonies immediately and radically; and in twelve years put an end to slavery altogether. Indeed, the moment the bill shall be passed, the relation of the slave

to his master will be changed, and he is to become an apprentice for a term not exceeding twelve years; the power of punishment is to be transferred from the master to a class of magistrates dependent on the crown; the apprentice may be a witness, even against his master; he may be a jurymen and militia-man. Children under six years are to be free. As you will have had the particulars of the plan by the common mediums of intelligence, it is unnecessary for me to copy them. The entire abolition of slavery in the British West Indies may now be anticipated as settled, the details of its forms only remaining to be fixed. I need not say, that it is a great event, and one that must be influential. It was befitting in Great Britain, which introduced slavery to the Western world, to take the lead in its extinction.

The sacrifices of the colonists, whose wealth consisted in this kind of property, must be immense. But the enormities of the system have been so great, and its horrors so appalling; the colonists themselves having so obstinately persisted in their refusal to meliorate the condition of slavery, or to regard the injunctions of government, imposed upon them for this purpose, that the British community have at last taken the resolution, and there is no resisting it. The slave must now be set free, whatever may be the sacrifice of his owner. The adventitious claim, must yield to the earlier and higher claims of nature and religion. It was asserted by Mr. Stanley, that it is a fixed religious principle in the British community, which now calls for emancipation—and calls in a tone and with a determination, that must be respected. So it turns out, that Christianity cannot endure slavery; and those, who wish to perpetuate slavery, must arrest and turn back the tide of christian principle. The British public at home cannot sympathise with slave holders. The slaver will no doubt feel, that he is injured in being deprived of what he has been accustomed to regard, as his property. But if it is true, that the power which forces him to resign this property, cannot appreciate the justice of his claim; it is equally true, that he is incapable of appreciating the earlier and unalienable right of the slave to himself. That state of society, which is based upon and constituted by the violation of social rights, must unavoidably suffer some degree of violence and in some form, in being restored.

We cannot predict at present how soon this measure will be carried, nor what modifications it may undergo. But it must be carried. Its present shape is unsatisfactory to both parties; and the abolitionists say—"we must have a new ministry." The colonists are of course exasperated and thrown into consternation. They know they are in the hands of the people at home, who are resolved on immediate and total emancipation. Some of the colonists talk of going off and joining the Americans, who, in their esteem, are not only more tolerant, but who thoroughly tolerate and defend slavery.

What will be the effect of the abolition of slavery in the British colonies on the slavery of our southern states? Will it have any influence? It is no doubt true, that slavery there is far more tolerable than in the West Indies. But still it is slavery; and when a master happens to be unmerciful, the tale of misery inflicted ought not to be told, except for commiseration and relief. The disclosures of cruelty to slaves made by James Stuart, Esq. while in the southern states—or rather since his return—are truly appalling. It is impossible for mankind to be reconciled to slavery so long as such facts can be quoted. That they are facts in a sober dress, I suppose is not questionable. It needs not many of this kind to make an indelible impression. I have a friend in London who has been an enthusiastic admirer of our country till he read Stuart; and notwithstanding that Stuart is generally so kind and fair towards us, yet these instances of cruelty to slaves, narrated by him, have produced an impression, and brought a chill over my

friend's mind towards us, as a nation, which it is impossible to do away.

It is impossible to make Englishmen appreciate the condition of slavery in the United States, or its relations to the general government. Yours, truly.

THE DONATION OF A MISSIONARY'S WIDOW.

In 1823, at the time of the death of the Rev. Chas. S. Robinson, a missionary of the A. H. M. S. at St. Charles, Mo. there was due to him for missionary labors, the sum of \$210. A draft to this amount was forwarded to his widow, Mrs. Jane N. Robinson, which she delayed to collect, and has supported herself and children by her own exertions. The interest on this sum, which she has generously relinquished, amounts to more than \$60. In the Home Missionary for the present month, the Executive Committee gratefully acknowledge this sum as a donation to the Society, from Mrs. Robinson. The following is from her letter dated St. Charles, April 5th, 1833.

The draft from your Society of \$210, bearing date August 28, 1823, was received with emotions of unfeigned gratitude. After the death of my dear husband, I came to reside with my brother-in-law. I disposed of books and various other articles, and my expenses not being great, I have not been under the absolute necessity of calling upon you for it. I could have increased its value if I had had it, but I felt desirous that it might remain in the Lord's treasury as long as I could do without it, and that you would make use of it in sending the glad tidings of a crucified Redeemer to some benighted wanderers, some immortal beings who would never have heard the sound of the Gospel, had it not been for your Society. May the Lord bless your labors of love. Be faithful, dear brethren, and he will give you a crown of life.

I sincerely thank you for your kindness in sending the Home Missionary. May you be abundantly rewarded for all acts of benevolence; and when you have ceased to act, may you be admitted to that house not made with hands, eternal in the heavens, and then hear the plaudits from your glorious Master, "Well done, ye good and faithful servants, enter ye into the joys of your Lord."

IN SEASON AND OUT OF SEASON.

[Furnished by a Clergyman for the Pastors Journal.]

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or that."

The writer of this article has frequently been stimulated to duty, by the recollection of a fact, which came under his own observation, and which illustrates the above-cited passage.

Employed as a Sabbath-school Agent, I called in the town of S—, N. Y., on Mr. J—, a young married man, who I soon discovered was not pious, but on the contrary, rather disposed to treat the subject of religion with levity. I accepted his pressing invitation to tea; and as he had been religiously educated, and knew that I was upon a religious errand, I supposed he would call upon me to ask God's blessing at the table. Being naturally diffident, I waited his motion, without saying any thing on the subject myself, until he commenced eating. I saw then that it was too late to propose a first service, and, for a moment was quite at a loss to know how to act.—However, I soon followed his example, and began soon to converse upon the duty which we had just neglected. I remarked, that it was my usual custom to ask a blessing of God upon my food; that as we were entirely dependent upon Him for all the comforts of life,

and as all the comforts we enjoyed came from his benevolent hand, it appears to me exceedingly proper that we should, in this way, acknowledge our dependence and obligations. With these remarks all seemed to be struck, and professed their willingness that the duty should be performed. At the conclusion of the meal, therefore, I returned thanks, and prayed at some considerable length. In the evening I preached in the neighborhood; this young man attended, and gave fixed attention. In my subsequent visits, I had the pleasure of conversing with himself and wife as deeply anxious sinners. They evidently obtained hope and joined the Church. A few weeks since I had the pleasure of meeting them, and of learning that they have adorned their profession for two or three years. L.

From the Savannah Republican.

INTERESTING CORRESPONDENCE.

NEW YORK, May 16, 1833.

Hon. Daniel Webster.

Dear Sir:—It cannot have escaped your observation, that warm discussions are now going on in many of the Southern papers, and much agitation is felt or feigned in a portion of the South, on the subject of slavery, and of imputed designs at the North against the security and value of that species of property. I have been so long and closely connected with Georgia, that I am perhaps more watchful than most others in this quarter of such discussions as these, and having reason moreover to apprehend that at this particular juncture the deliberate aim and purpose is to excite universal uneasiness and distrust in the slave holding States, and by consequence to foment jealousies and heart burnings against the non-slave holding States which designing politicians may turn to mischievous account; I felt desirous since our conversation this morning of obtaining an expression in writing of your view, as to the power of Congress on the subject of slaves and slavery, and also as to the existence of any wish or design on the part of Northern men, to interfere in any way with the security or regulation of that species of property.

My immediate object in thus seeking to obtain a written expression of your opinion on these subjects is, that I may communicate it to a distinguished friend of mine in Georgia, who shares in my solicitude in relation thereto, and through him to the public at large.

I am, dear sir, with great respect and esteem, your obedient servant,

JOHN BOLTON.

MR. WEBSTER'S ANSWER.

NEW YORK, May 17th.

My Dear Sir—I have received your letter of last evening, requesting me to state my opinion of the powers of Congress on the subject of slaves and slavery; and of the existence of any wish or design, on the part of Northern men, to interfere with the security or regulation of that species of property.

My sentiments on this subject, my dear sir, have been often publicly expressed; but I can have no objection to repeat the declaration of them, if it be thought by you that such declaration might, in the smallest degree, aid the friends of the Constitution in the South, in dispelling prejudices which are so industriously fostered, and in quieting agitations so unnecessarily kept alive.

In my opinion, the domestic slavery of the Southern States is a subject within the exclusive control of the States themselves; and this I am sure, is the opinion of the whole North. Congress has no authority to interfere in the emancipation of Slaves, or in the treatment of them in any of the States. This was resolved by the House of Representatives, when Congress sat in this city in 1790, on the report of a Committee, consisting almost entirely of Northern members; and I do not know an instance of the expression of a different opinion in either house of Congress since. I cannot say that particular individuals might not possibly be found who suppose that Congress may possess some power over the subject, but I do not know any such persons, and if there be any I am sure they are few. The servitude of so great a portion of the population of the South is, undoubtedly, regarded at the North as a great evil, moral and political; and the discussions upon it, which have recently taken place in the Legislatures of several of the slave-holding States, have been with very deep interest. But it is regarded, nevertheless, as an evil, the remedy for which lies with those Legislatures themselves, to be provided and applied according to their own sense of policy and duty. The imputations which you say, and say truly, are constantly made against the North, are in my opinion entirely destitute of any just foundation. I have endeavored to repel them, so far as has been in my power, on all occasions; and for a fuller expression of my own opinion, both on the power of Congress, and on the groundless charges against Northern men, I beg leave to refer you to my remarks in the debate on Mr. Foot's resolutions in 1830.

I am, my dear sir, with much true regard, your ob'dt. servant.

DANIEL WEBSTER.

To John Bolton, Esq.

ARISTOTLE TEACHING LOGIC IN CEYLON.

After the introduction of juries into Ceylon, a wealthy Brahmin, whose unpopular character had rendered him obnoxious to many, was accused of murdering his nephew, and put upon trial. He chose a jury of his own caste; but so strong was the evidence against him, that twelve [out of thirteen] of the jury were thoroughly convinced of his guilt. The dissentient juror, a young Brahmin of Ramisseram, stood up, declared his persuasion that the prisoner was the victim of a conspiracy, and desired that all the witnesses might be recalled. He examined them with astonishing dexterity and acuteness, and succeeded in extorting from them such proofs of their perjury, that the jury, instead of consigning him to an ignominious death, pronounced him innocent. The affair made much noise in the Island, and the Chief Justice [Sir Alexander Johnston,] sent for the juror, who had so distinguished himself, and complimented him upon the talents he had displayed. The Brahmin attributed his skill to his study of a book, which he called *Strengtheners of the Mind*. He had procured it, he said from some pilgrims at Ramisseram, who obtained it from Persia, and he had translated it from the San'crit, into which it had been rendered from the Persian. Sir Alexander Johnston expressed a curiosity to see this book; the Brahmin brought him a Tamul MS. on palm leaves, which Sir Alexander found, to his infinite surprise, to be the *Dialectics of Aristotle*.—[Asiatic Journal.]

BENEFITS OF A PUBLIC DISPUTATION.—In 1519, Luther and Eckius held a public disputation, which lasted ten days. Previous to this the religious sentiments of Melancthon had been somewhat unsettled. But the effect of this long disputation on his mind, was "a full conviction of the errors, impiety and evil tendency of the Catholic system, and of the truth and importance of the doctrines advocated by Luther." Melancthon was just the associate Luther needed. "I," says Luther, "am born to be a rough controversialist; I clear the ground, pull up weeds, fill up ditches, and smooth the roads. But to build, to plant, to sow, to water the country, belongs, by the grace of God, to Melancthon." These men had different gifts, but were both animated by the same spirit. Their respective examples served to check each other's infirmities.

MINISTERIAL PREROGATIVE.

Rev. Dr. Ely.—The following questions have been put to me by some pious members of my congregation, and I was at a loss to know how to answer them. If you would give them an answer thro' the medium of the *Philadelphian*, you will much oblige one of your friends.

Ques. 1. Is it proper for a Presbyterian clergyman to administer baptism to infants whose parents are members of other denominations of Christians?—*They are sometimes requested to do it.*

Ques. 2. Is it proper for Presbyterian parents to procure other clergymen to administer baptism to their children when Presbyterian clergymen cannot be had?

ANSWER.

Every minister of the gospel who has received his commission from Christ, is authorized to dispense Christian baptism to all fit subjects. Who the fit subjects are, every minister must judge for himself; under his responsibility to Him who has commissioned him to preach the word and dispense the seals of the new covenant.

In fulfilling their commission, the ministers of Christ should not interfere improperly with each other. Ordinarily, they have no occasion to officiate without the invitation of a brother bishop in his diocese. Still, each has a commission to preach the gospel to every creature; and his commission to dispense baptism and the Lord's supper is as extensive as that which relates to the discipling of all nations.

If parents of any denomination make a credible profession of faith in the gospel, before me, and desire me to baptise their offspring, I will do it; unless I know of some good reason why I should ask some brother bishop to perform that service. If the children to be baptised belong to his pastoral charge, I would commonly refer the parents to him; but were a brother bishop absent from his people, sick, or from any cause unable to baptise the subjects, I would execute my commission in relation to them.

Any man whom I hold to be a lawful minister of Christ, I may invite to baptise my unbaptised child. Every one of my own children I have myself baptised. My father baptised each of his twelve. It is a common and I think a very commendable practice in the Congregational bishops of New-England, to baptise their own offspring. But were I disposed to ask another to perform this delightful service for me,

I would, if convenient, ask a Presbyterian bishop to officiate: or if more convenient and agreeable, I would ask any other minister of Christ of any truly Christian denomination. An Episcopal bishop is a real bishop of Christ, on a par with every other pastor who has been ordained to the pastoral office, and nothing more than a Presbyterian bishop: whether his diocese be large or small I would invite him: or I would invite a Methodist, or a Moravian, or a Lutheran, or a German Reformed, or a Baptist bishop, if he would baptise one of Abraham's ecclesiastical seed before it could speak: and I should myself record the baptism as valid.—*Philadelphian.*

American Pastor's Journal,

TO MOTHERS AND SISTERS.

[The following is from a letter of Rev. J. Porter, Sault Ste. Marie, M. T. May. 4 1833.]

Most of the men who have been converted have or had praying mothers. Let weeping, praying mothers, whose sons have wandered from them, remember this fact, and take courage.

If all sisters and mothers would feel for their wandering sons and brothers, as one expresses herself in writing to her brother at this post, all soldiers all soldiers would soon be enlisted under the banner of Messiah, we might hope. Speaking of joyful moral changes in the family at home, she says, to him: "this I think is in answer to prayer—blessed be God our Saviour, that he does hear prayer, and is ever ready to hear and answer all that call on him in sincerity. This is all the consolation that your dear mother and myself have in thinking of you, that we can go to a throne of grace and plead for your soul and for your safety. But, oh, it will do you but little good if you will not plead for yourself." She says further: "I want you to remember that at the close of each day, between sunset and dark, your sister P. is praying for you. I have long done this for you and my other dear brother and sisters. I wish you would be at that time to pray for yourself. Try, dear brother, and I know the Lord will help you." Will not such prayers be heard? They may not seem to be for the individual; but they fill the golden vials full of odours and the Lord will receive them. This sister speaks of the conversion of several of the family; but the aimable young brother here, was buried fourteen days ago, giving no decided evidence of a change of heart though he did try to meet his sister in prayer. He was once a hearer of yours, B. G. of Bennington, Vt.

THE FIRE OF ADVERSITY.

It was related of the celebrated phrenologist, Dr. Spurzheim, who died in Boston a few months since, that in selecting a lady for his wife he made choice of one who had seen much trouble and had passed through uncommon scenes of calamity. His theory was, that great mental suffering was necessary in the formation of human character to develop the highest and purest qualities of soul.

We need not say how well this corresponds with that sacred declaration—"Every son therefore, whom he loveth, he chasteneth."

It is hard to heave the sigh, to shed the midnight tear, to feel sorrow pressing on the naked heart, and such sorrow too as we dare not suffer any one but

God to look upon;—it is hard and bitter, yet under the action of these chastening influences it is not for us to say how much the heart beautifies, and the will acquires the principles of obedience.

Laying aside the considerations of religious improvement we often see the soul aroused to a strange energy, and to the exertion of unwonted power by the pressure of some kind of affliction. How many deathless works of genius have been forced into being by the iron hand of poverty. Debts, embarrassment, and want have been the uncongenial, yet creative, elements of poetry and romance. The sweetest songs of the swan are fabled to be extorted by the agonies of death.

Let the sufferer who struggles under strange and dreadful dispensations—she who mourns a drunken husband—or he who mourns the solace of his heart inurned in an untimely grave,—reflect that sanctified affliction only darkens this world that it may brighten the next. Cold and inhospitable are the future prospects of those who receive their good things in this world. The rich of the earth may be the beggars of eternity.—*Weekly Messenger.*

ABOLITION OF SLAVERY IN MEXICO.

The following summary notice of the manner in which slavery was abolished in Mexico, and of the results of the new system, is from the first number of the *American Quarterly Observer*, just published in Boston.

"On the declaration of independence by the Mexican provinces, a law immediately followed for the entire abolition of slavery. Each of the provinces arranged the details of the process of emancipation for itself; but the principles and the most important details are substantially the same. The master enters into an account with his slave, whose value, with that of his family, is estimated as a debt due from him to his master, which debt the slave and his family cancel by their labors. The duties of the servant and of the master are fixed by law as definitely as the nature of the case admits, and magistrates are appointed in every neighborhood for the express purpose of enforcing them. As the results of this system, the servants worked out their freedom and that of their families, in a few years. During the process, they acquired habits of forethought and economy—The hope of bettering their condition gave a spring to their minds, and an elevation to the whole character, and thus they were fitted for the enjoyment of perfect liberty, by the very process of acquiring it—They have chosen generally to remain, as hired laborers, on the plantations to which they belonged."

POPERY ILLUSTRATED.

In Dick's "Philosophy of Religion" we meet with the following fact, which may serve more purposes than one; for while it shows the cruelty of Romanism, it furnishes a fine illustration of the whole character of the system.

"On the entry of the French into Toledo during the late Peninsular war, Gen. La Salle visited the Palace of the Inquisition. One of the instruments of torture there found, deserves a particular description. In a subterranean vault, adjoining to the audience chamber, stood in a recess in the wall, a wooden

statue, made by the hands of monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand.—Notwithstanding the ample folds of the silk garment which fell from her shoulders on both sides, it appeared that she wore a breastplate; and upon a closer examination, it was found that the whole front of the body was covered with extremely sharp nails and small daggers, or blades of knives, with the points projecting outwards. The arms and hands had joints, and their motions were directed by machinery, placed behind the partition. One of the servants of the Inquisition was ordered to make the machine manœuvre. As the statue extended its arms and gradually drew them back, as if she would affectionately embrace, and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied for this time the place of the poor victim. The statue pressed it closer and closer; and when the directors of the machinery made it open its arms and return to its first position, the knapsack was pierced two or three inches deep, and remained hanging upon the nails and daggers of the murderous instrument."

This statue is a fair representation of Romanism. It has, to the eye of the careless observer, a beautiful form. It has a countenance of much simplicity, and quiet devotion. It is arrayed in rich and flowing robes. But beneath them are "daggers." It has joints in its arms and hands, which enable it to make what motions its ministers please. These motions are regulated by an unseen machinery. It extends its arms, with great deliberation, and apparent affection—and, with a smiling face, presses its deluded victim to its heart—and the pressure is—wounds and death!

A STARTLING PROPOSAL.—We have been credibly informed that at the late meeting of the Connecticut Baptist Convention, in Lebanon, on the 11th instant, one of the brethren proposed "that we open a correspondence with other denominations of Christians."—It was by a majority voted to lie on the table for the present. But the feeling which prompted the motion, does honor to the Spirit of Christ who was its author. Such sentiments are beginning to show themselves; they will catch like fire in the woods, among generous souls and warm hearts, and in a few years we do not doubt of seeing delegates interchanging christian fellowship and counsel among all evangelical denominations, affording a pledge that the peculiarities of each are held subordinate to the common faith of ALL.—*Ch. Watchman.*

JOHN RANDOLPH'S MOTHER.—The late John Randolph, some years since, addressed himself to an intimate friend in terms something like the following:—"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, "Our Father which art in heaven."

We have this anecdote from a gentleman to whom it was told by the friend whom Mr. Randolph addressed.

S. S. Journal.

The Cherokees.—At their late National Council the Cherokees rejected the proposal of the United States Government, to pay them the sum of \$3,000,000 for their land in Georgia.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 20, 1833.

MISSION TO WESTERN AFRICA.

We learn that the Rev. Mr. Wilson, late of Columbia Theological Seminary, South Carolina, is soon to embark on an exploring mission to the western coast of Africa, (in the neighborhood of the Liberian colony,) with a view to the establishment of a mission on that coast, under the direction of the American Board of Foreign Missions. Mr. W. being, as we understand, a native of one of the southern states, it is expected he will be able to endure the severities of the climate, or at least, that he can safely make a tour of discovery, and report the prospects which may be held out for the establishment of missionaries among that hitherto neglected and unhappy people. He solicits an interest in the prayers of the friends of missions, that his life and health may be preserved, and that he may be enabled to lay such a report before the Christian public, on his return, as shall awaken an interest in behalf of Africa, and show that something can be done towards introducing the gospel of Christ among those vast, and barbarous regions.

It may be inquired why we should send a mission to Africa, when the African race in our own country stand in such need of our assistance, and why our efforts are not all bestowed upon the cause of emancipation at home, and upon raising our colored population to the rights and immunities of a free and enlightened people. This reasoning appears plausible only to those who do not understand the nature of the Christian religion, and who have never considered that Christian benevolence, "by disburdening grows more fruitful," and by exerting itself for the benefit and blessing of others, is in the most effectual way procuring benefits and blessings for itself. It was long urged as a strong argument against our doing any thing for the heathen in foreign countries, that we had heathen enough at home; that the moral desolations of our own country were sufficient to employ all our energies; and that our first and only duty lay in promoting the gospel among our own countrymen, and furnishing them with the bread of life, before we enlarged our views to foreign nations, where the uncertainty of success and the magnitude of the difficulties to be encountered, were enough to intimidate all who had not a firm and unshaken confidence in the power and promises of God.

But we have lived to see fully demonstrated the fallacy of all such reasonings, and have found that the surest way to benefit the heathen at home, is to turn our attention to the heathen abroad; and so, it is by no means improbable, we shall yet find, that by sending the gospel to Africa, we are in the most certain way of promoting the well-being, in all respects, of our own colored population. The Christian world has arrived at a period when slavery, can be little longer tolerated, and what course, we would ask, is more likely to fix the attention of the slave-holding community upon their obligations to the unfortunate people they hold in bondage, than by awakening their sympathies in behalf of the same race on another continent, and drawing out their

energies to promote civilization and religion among them? To us the African mission appears in this interesting light, and if we had no higher object in view than merely to produce an effect upon our own colored population (as the effect of foreign has been felt upon domestic missions,) we would bid God-speed to the undertaking, and lend our energies to help it forward.

Mr. Wilson, it is expected, will return and make his report in the course of the next summer, and in the mean time we commend him to the God of missions, that he may be protected from danger, disease, and death, and be made a blessing to Africa and the African race.

SOCIETY AND SANDWICH ISLANDS.

The intelligence received from the Society Islands, which is briefly adverted to in one of the letters of Mr. Spalding, (published in our last,) is truly of a painful character, and leads us to inquire how it is, that so sad a reverse has taken place in one of the fairest fields of missionary labor. The friends of missions have heretofore regarded the Sandwich and Society Islands as affording the most bright and cheering prospects of any portion of the heathen world. We have seen with delight and gratitude, the growth and prosperity of religion, among a people who but a few years ago were besotted in ignorance and sin, and we have been bold in holding them up before the world, as a practical demonstration of the power of the gospel, in subverting the superstitions of Paganism, and raising barbarous nations to the elevation of civilized and Christian people.

How is it then, we inquire with solicitude, that so fair a prospect (in relation to the Society Islands) is apparently blighted? How comes it to pass, that what was gained on the territory of sin has not been held in possession, and that occasion is thus given to the enemies of the Lord to blaspheme, and to wag their heads in derision?

Our information is too limited to allow us to answer these inquiries, and indeed we may be permitted to hope that the accounts which have been received represent the subject in too unfavorable a light, and that when we come to hear the report of the delegation that was sent from the Sandwich Islands, we shall have renewed occasion to "thank God and take courage."—We have introduced the subject at the present time, for the purpose of setting the Society and Sandwich Islands in contrast with each other, and inquiring whether it may not be possible that the great difficulty which the missionaries at the latter have to encounter, and of which they so seriously complain, in the influence of licentious foreigners and seamen, may not be in reality one of the most powerful means which could exist, for testing and strengthening the virtue of the natives, making them impregnable to the temptations which, sooner or later, must inevitably assail them, and so saving them ultimately from a fearful and fatal degeneracy.

It appears to be a principle in God's moral government, not so much to restrain men from sin, or to make them (so to speak) negatively holy, as it is to elevate, and strengthen, and mature their virtue by subjecting it to trial and discipline. And this principle in the Divine administration, it appears to us, should not be lost sight

of, in our endeavors to co-operate with God in evangelizing our fellow men; and though we would not by any means introduce difficulties and temptations where God in his providence has not placed them, yet it should lead us seriously to consider, whether the sources of our greatest trials may not also be the source of our richest blessings, and whether the obstacles which we have to encounter, in our endeavors to bring men to the knowledge and belief of the truth, may not also be (if judiciously improved,) the most certain grounds of our ultimate success.

When this subject is viewed in its proper light, it leads us not the less to deplore the evils in question, and certainly not to make any the less efforts for overcoming them; but amid the most alarming evils and dangers, it leads us to place confidence in Him who causeth the wrath of man to praise him, and restraineth the remainder thereof. We deeply sympathise with our missionary brethren, and would most earnestly lend our hearts and hands to help them, in encountering their trials, and in planting the standard of the cross on the ruins of Paganism. But in our view there is a bright side even to their darkest prospects, and so fully persuaded are we of the importance of trials and difficulties for the purposes of moral discipline, that even if we had it in our power, we know not whether we would remove every thing of this description out of the way. With the foothold which Christianity has now acquired at the Sandwich Islands, it cannot be doubted, indeed, that its influence would soon be universal among the natives, (at least in reforming their morals, and promoting the external observance of religion,) if no obstacles stood in the way, such as rise out of the bad passions and bad influence of unprincipled men. But would it follow from this, (admitting that all was fair and beautiful to behold,) that the principles of religion were deeply fixed in the minds of the people? Would it follow that they were proof against temptation, and had made attainments of a high order in moral virtue? The obvious answer is no, and perhaps it may yet appear that the sad degeneracy at the Society Islands has been in some measure owing to the apparently uninterrupted and entire prosperity of the mission.

FOREIGN MISSIONS.

Within little more than a month, (we see it stated,) more than thirty individuals have sailed from this country to various parts of the heathen world, a larger number than have ever before embarked for a similar purpose within the same space of time. The Secretary of the American Board has also stated that "no empty treasury has heretofore caused the Board to reject a single missionary, or to recall one who has been sent," and it is the determination of the Board to send abroad as many as fifty ordained missionaries the present year, provided that number of suitable persons can be found.

Every year the demand increases for energetic and devoted men to go on foreign missions. The cry comes with loud and thrilling emphasis from those who sit in darkness and the shadow of death, "Come over and help us!" We look over the world, and see the fields whitening to the harvest; we see vast countries which have heretofore been closed against Christianity now

open to receive it; we see a shaking of the confidence of the heathen in their idolatries and superstitions; and while we know that "he that reapeth receiveth wages, and gathereth fruit unto life eternal," we feel emboldened to urge upon young men of stable mind and body, to take a survey of the land which remains to be possessed, and to engage in this great undertaking. Difficulties may indeed rise up like mountains; those who are weak will be intimidated by the lions in the way; but the faith of the gospel will pluck up the mountains by the roots, and cast them into the sea, and all things will be found possible to him that believeth. The cause of missions is the cause of God; it belongs to Him to whom the uttermost parts of the earth shall be given for a possession; and it behoves us to go forward, confident in his protection, and faithful to his interests.

ONEIDA INSTITUTE.

This is undoubtedly one of the most flourishing Manual Labor Seminaries in the country, and has sent forth numbers of young men who would do honor to any literary institution. Within the last year, funds have been raised for endowing it more liberally, and we learn that the Rev. BERTHA GREEN, Professor in the Western Reserve College, has been elected President of the Institute, and has accepted the office. The Evangelist says, "he is a working man, both physically and intellectually, and we doubt not the seminary will flourish under his auspices."

THE CHOLERA continues to rage at the West, though it is comparatively slight in those places which were visited by it last year. A *Tumpico*, (Mexico,) paper of the 10th ult., says, "To-day but two cases of cholera have occurred. May Divine Providence deliver us entirely from this terrible and fatal scourge! Our population has experienced in seventeen days the loss of nine hundred souls!"

At Vera Cruz, one letter states that one eighth part of the population had fallen. This may be too high an estimate, but there can be no doubt the mortality has been very great.

In Cuba, it seems not at all to have abated. The total number of deaths is stated at 8,253; viz. 2,365 whites, and 5,070 colored. A correspondent of the Journal of Commerce writes from Matanzas, under date of June 16th, as follows:

"We are standing upon a volcano. The prosperity of the Island of Cuba may be noted among the things which have passed. The Cholera continues to make dreadful ravages in the country, and hardly a day passes without bringing news of estates depopulated in every direction. The scourge has returned to the city, and the number of deaths is really alarming. Our advices from Havana are of the same melancholy tenor. Let interested speculators try to keep the light under a bushel; it will out. I could state facts innumerable, which would go to show that all I have written is true—and all I could write would fall far short of reality."

In Kentucky and Ohio it still rages, but not so se-

verely as at first. In *Maryland*, the western parts of *Pennsylvania*, and in *Alabama*, several towns are visited with it, and wherever it goes, it strikes consternation and terror into the people. May our nation learn righteousness, while this judgment is abroad among us!

EXTRACTS FROM THE JOURNAL OF A MISSIONARY IN
THE STATE OF NEW YORK COMMUNICATED FOR THE
RELIGIOUS INTELLIGENCER.

Although it is not my privilege to give intelligence of recent and powerful revivals, yet it would be wrong to despise the day of small things. Last winter I spent mostly in Herkimer county. In one place difficulties of long standing were healed, and the way seemed to be preparing for a work of grace. In another instance, two evangelical churches of different names, made a united effort to sustain one minister; they are abundantly able. And another society contiguous, has enjoyed a season of refreshing from the Lord. A considerable number having expressed hope, and the work being now at a stand, it was thought expedient to have a protracted meeting. Here opposition and sectarian jealousy first made its appearance; still the Lord smiled upon us, and crowned the effort with his blessing; about 40 came to the anxious seats—most of whom professed submission to God. We formed a little church which was flourishing the last I heard, and its members are willing to do all they can to support an evangelical minister. The church in Huntsville dedicated their meeting house the first day of last month, which was followed by a protracted meeting and a number of interesting conversions; 25 have already united, and many more are only waiting an opportunity. In Gibson, where I am now located, ten united the first Sabbath of the present month. There have been several interesting protracted meetings, the result of which I have not yet learned. Another small church situated in Silver Lake, Penn. has been making vigorous efforts to obtain a minister; other churches in this county and Wayne are destitute. Bethany, and several in Otsego, Delaware, and Sullivan are in great want. Here are very important fields for action, laborious and self denying. Young men, I hope will listen to the Macedonian cry, "Come," &c. I should be happy to answer any letters of inquiry in relation to the churches. But after all, the best satisfaction may be obtained by a personal acquaintance with them. Let those who are seeking locations remember, that souls here are as precious as in any other part of the vineyard. And I hope that great numbers are soon to be gathered from among this neglected people into the fold of Jesus Christ.—Pray for us.

Truly Yours, S. T. BABBITT.

[For the Religious Intelligencer.]

EDUCATION SOCIETY.

At the annual meeting of the New Haven County Education Society, held in Fair Haven, April 2d, 1833, the following persons were chosen officers for the year ensuing.

Hon. SIMEON BALDWIN, *President*.

Rev. Matthew Noyes,

Rev. Aaron Dutton, } *Vice Presidents*.

Rev. Stephen Dadd, }

Rev. Stephen Hubbell, *Secretary*.

Henry White, *Esq. Treasurer*.

Rev. Messrs. Zephariah Swift, Prince Hawes, Asa M. Train, Samuel N. Shepard, Judson A. Foot, John Mitchell, *Directors*.

The constitution directs that there shall be in each town or parish, a resident Agent, who in connection with his Minister, shall devise and adopt the best means of raising funds, and forwarding the same, at least as often as once a year to the Treasurer of this Society.

The following gentlemen were appointed agents in their respective towns or parishes.

Dea. N. Whiting, Dea. J. E. P. Dean, Sidney Hull, Amos Townsend, Jr. *New Haven*.

Dea. Wm. Fenn, Allen C. Bull, *Milford*.

Dea. Joseph Prudden, *North Milford*.

Nehemiah Kimberly, *Esq. West Haven*.

Dr. Isaac Goodsell, *Woodbridge*.

Dr. Isaac Jennings, *Derby*.

William Brown, *Cheshire*.

Henry Allen, *Wallingford*.

Philo Pratt, *Meriden*.

Dea. Samuel Newton, *Durham*.

James F. Linsley, *Branford*.

Joseph Monroe, *Esq., North Branford*.

Aaron Benedict, *Waterbury*.

Leonard Bronson, *Esq. Middlebury*.

Nathan J. Wilcoxen, *Oxford*.

William D. Beardsley, *Salem*.

Dea. Lyman Goodyear, *Hamden*.

Elizur D. Harrison, *Northford*.

William Townsend, *East Haven*.

Henry W. Chittenden, *Guilford*.

Thomas R. Bray, *Esq. North Guilford*.

Dea. Abel Hoyt, *Madison*.

Gaylord Munger, *North Madison*.

Dea. B. Barnes, *North Haven*.

Doct. Keep, *Fair Haven*.

It is very desirable, that the agents should see that collections are taken up, within their respective limits, and forwarded to the Treasurer, on or before the 20th of February next.

S. HUBBELL, *Secretary*.

[For the Religious Intelligencer.]

CIRCULAR.

Rev. and dear Sir,—The object of this communication is to invite your special attention to selecting and inducing young men of suitable qualifications to prepare for the Christian ministry. While there are six hundred millions of Pagans and Mohammedans destitute of a preached gospel; while there are six millions in our own beloved country, destitute of an evangelical ministry; while there are between three and four thousand churches, connected with the evangelical denominations of Christians in our own land, which have no settled ministers; while there is such a call for Pastors from vacant churches in New England and at the south and west; while there is such a demand for ministers from the Home and Foreign Missionary Societies; and while the Christian community seem disposed and determined to sustain these benevolent institutions in their operations; what minister of Jesus can but be deeply affected at the consideration, that these operations must be retarded, if they should not languish and die, because heralds of the cross cannot be obtained? Can it be so? Distressing thought! It is true, that the preaching of the Gospel is the grand instrument, which God has appointed

led for the conversion of the world! Why, then, is there no more zeal manifested in raising up preachers of salvation? The revivals of religion have brought into the churches multitudes of young men, who, were they educated, would be able and faithful ministers of the gospel. Much the larger proportion of these will bury their talents in secular occupations, unless pressed into the service of the ministry. More efforts should be made to lead young men to reflect upon this subject and to dedicate themselves to this blessed work. Will not the ministers of the Gospel preach upon it on the Sabbath, present it at their social meetings, at the monthly concert on Tuesday evening, immediately succeeding the first Monday of each month? Will they not converse particularly with those young men, who are of good natural talents, and "full of faith and of the Holy Ghost," and urge upon them their duty? Will they not be persuaded to do this by the injunctions of the Great Head of the Church, by the happiness of man in his present state of existence, by the neverending felicities of those "who through faith and patience inherit the promises," who by the interminable agonies of those who perish in their sins?—Dear Sir, is there not in your church, or within the circle of your acquaintance, one young man or more, of suitable qualifications, whom you can induce to prepare for the ministry of Christ? Should his pecuniary circumstances render him unable to educate himself, he can receive assistance from the American education. This Institution has given a pledge to assist every applicant of the requisite qualifications. These are respectable natural talents, unquestionable piety, real indigence, and good promise generally in respect to the ministry. To all such, and such only, the Society, in the name of the churches, proffers assistance.

At the late meeting of the General Association of Massachusetts, held at Dorchester it was unanimously

Resolved, That, in view of the immense want of ministers to supply the destitute churches of this country, and to meet the increasing and imperious demand of the Home and Foreign Missionary Societies, and in view of the intimate and inseparable connexion there is between the preaching of the gospel and the prosperity of every religious enterprise, it is the solemn duty of every Minister to exert himself to look up at least one young man, suitable to prepare for the ministration of God's word, and to induce him to commence immediately a course of education for the ministry.

Dear Sir, this subject is respectfully submitted for your consideration, prayers and efforts.

Your Brother, in the bonds and service of Jesus Christ.

WILLIAM COSWELL,
Sec'y Am. Ed. Soc.

Rooms of the Am. Education Society.
Boston, July 1, 1833.

INSTALLATIONS.—The Rev. Gordon Winslow was installed Pastor of the 2d Congregational Church in Medford, Mass., on the 12th inst. Sermon by the Rev. Dr. Skinner, of Andover.

At Bedford, on the 5th inst., the Rev. Sam'l Stearns, Pastor of the First Church, was constituted Minister of the Trinitarian Congregational Society. Sermon by the Rev. Mr. Fairchild, of South Boston.

Scrap from the Pocket Book of a Physician, who staid in New York during the summer of 1832.

Then the cock of the distillery and the mouth of the pit were brought close together.

Her face and arms were bleeding from the causeless and cruel wounds the husband had just inflicted, and the tears flowed in streams from her eyes, as she walked up to the counter and charged the retailer, "You made him drunk, and took from him the money I had earned to buy bread for our children."

"No, it was not my work," said the pious shop-keeper, "he was a drunkard before I kept a shop, and I never sell him enough to do him harm, but he gets the last drink somewhere else." And with that reply he satisfied his conscience, and went on to fill the little brown jug for the ragged boy who was waiting.

The distiller was standing near, and she turned herself to him—"You, sir, are the real author of my troubles; before you set up a distillery, there was no whiskey in this place, and my husband was a sober man."

"No, it is not my work," said the pious distiller; "there is whiskey in that barrel which came from Ohio. And if I did not make whiskey there would be just as much here as there is now. And it is all idle to think of preventing drunkenness by stopping my distillery or any other distillery. Your husband must let the whiskey alone, if he can't drink without making a fool of himself."

And so he satisfied his conscience, and resumed his work of unloading whiskey.

"And so," said the poor woman, "nobody is accountable for all this wickedness. But is there not a day coming, when conduct and consequences shall be brought close together? a day when each man concerned in this business shall bear a part of the sin of making my husband a drunkard and bringing me into this miserable state?"

This scene, which was acted at a little village in the land of steady habits, had nearly faded from my memory, when it was recalled by another scene which passed before me in New York in the summer of 1832. The distillery was in sight of my dwelling; the smoke of it could be seen rising in the morning and mingling with the breath of nature which went up as incense to its Author. The fumes of the distillery offended my lungs as I rode out to revive my languid frame; and the very taste of it was in the milk from which I sought nutriment. The cask came in from the distillery to the merchant at evening, and its contents were soon distributed around to the grog-shops; and there the idle drinkers assembled through the day, to drown their fears of the cholera. At evening they pushed their indulgence the harder, because they knew that most persons were attacked in the night; and for the greater safety, they built bonfires, and sung songs around them till they became too brave to live without a quarrel or a fight. In the morning, as I went round to their houses to inquire for new cases of cholera, or watched the public litter as it passed round to convey the sick to the hospital, I could recognize in the victims the same faces I had distinguished by the light of their bonfires; and at evening the same faces could be recognized again passing out of the dead-room to make their last journey on the public hearse.

Meanwhile the distiller was seen flying with his coach and family for safety, but arrested by cholera in his journey. The merchant with his family were flying in another direction. The retailer turned pale with fear as he laid his hand on his tortured bowels and asked me what he should do. And as the destroying angel went on with his work, plainly challenging the whole machinery of intemperance as the great engine of his mischief, the reflection passed frequently over my mind, "THE COCK OF THE DISTILLERY AND THE MOUTH OF THE PIT ARE NOW BROUGHT CLOSE TOGETHER." And

sometimes (in that period when all imaginations were strained) I fancied I could see the smoke of the pit curling round the distillery, and hear the despairing voices from beneath, as they came up, half choked, uttering broken execrations against the maker and vender of the deceitful and soul-destroying poison.—*Temp. Rec.*

Revivals.

From the New York Evangelist.

REVIVAL AT BOTTLE HILL, N. J.

Gratitude to the Great Head of the church prompts me to give, through your paper, a public notice of the good work of God which has recently been witnessed by this people. The situation of this church for some years past, has been an unhappy one. Worldly conformity in the church, and alienation one from another, has been the character of the church and the world; but to the praise of God's eternal grace, we can now say that a better day has dawned upon us. To me the people have uniformly been kind, and I take pleasure in here bearing public testimony to the general good feeling towards their pastor, of this recently divided people. Of their past history it is enough to say that the most of the church were far, very far, in feeling and practice, from the path of duty.

Soon after I came here, the cause of temperance was urged upon the attention of the people. There has been, and probably there is now, a little backward feeling on the part of some—but justice requires me to say that the cause of temperance has advanced among this people with a rapidity truly gratifying to all lovers of Zion and well wishers of man. And what is more than all, upon every inch of the path of temperance, God has signally poured his Spirit.—Many who are now hoping in the unmerited favor of the Redeemer of man, but for signing the temperance pledge, might now have been on the road to ruin.—The impulse given to the cause of temperance by the outpouring of the Spirit of God upon us, has not been slight. Members of the church, influenced by the Spirit of God, and sinners under conviction, have been constrained in opposition to previous thoughts and feelings, to declare that the cause of temperance is the cause of God. I have reason to believe one distillery has come to an eternal pause. The stores in this place no longer traffic in ardent spirits; and to the honor of a respected member of this church I ought to say that he has voluntarily removed ardent spirits from his bar, and is now acting in accordance with his own public declaration—he sells no rum in his store or public house. May the blessing of the eternal God rest upon this brother, and upon every other brother or man who is willing to make a sacrifice of earthly interest for the good of immortal souls.

Previous to the fifth of last March, there was no visible movement among this people, though as results have shown, the Spirit of God was evidently invisible at work. On the fifth of March a protracted meeting commenced. It was approached with a feeling of solemn responsibility by some. A few felt that an important crisis in the history of this church had come—they looked to the results of this meeting with an intenseness of solicitude that seemed to suspend the vital interests of this church upon this meeting. At the commencement, there was little to encourage

the hope of success. Two brethren, Peter and George Kanouse, came to our help, and they appeared to come with a determination to lie at the foot of the cross, in humble, importunate prayer, depending altogether upon the Spirit of God, while they labored with all the directness and energy of men having one great object in the eye of their mind, which they were fully determined to gain.

They labored honestly and faithfully for eight days, and then left us with the blessing of many ready to perish resting upon them. The thought has been most strongly impressed upon my mind, that one reason why protracted efforts for the promotion of God's glory in the salvation of men fail, is a want of perfect and holy consecration to the work for the time being, together with an indefiniteness of purpose, and of consequence an indefiniteness of prayer and labor.—Where little is expected little is generally gained, and where much is expected, with corresponding labor, and proper dependence on God, much will be gained. The holy sovereignty of God teaches this. "As a man sows, thus shall he reap."

On Wednesday, we noticed some signs of the presence of God's Spirit. In the evening, a small number came to the anxious seat, and from this moment the solemnity of our meetings increased, and the anxious multiplied daily. At the commencement, a few brethren appeared to have something of a spirit of prayer: but with many of the church, candor would require me to say, that they were far back in the world, destitute alike of faith and prayer. The wedding garment was not on—nor were they waiting for the coming of their Lord.

Before the eye of the church we labored to spread out plainly specific duties, that the way of the Lord was to be prepared through the hearts of his people—stumbling blocks were to be removed—brethren were to love one another, and make confession of public scandal. The Lord set his own seal upon the truth. It was a nail driven by the master of assemblies in a sure place. Of scenes of interest I can only make some selections.

Friday morning, in the stated prayer meeting at the church, a memorable scene was witnessed. As I arose for the purpose of addressing the church without any knowledge of what the Lord was doing among his own people, one brother asked permission to speak. He gave an account of his past sins, asked the forgiveness of the church, and requested them to rise in token of their willingness to receive him again into their favor, and then knelt, and with imploring hands, asked me to pray for him, which I did in the face of a solemn people. As he retired another came who had been a great wanderer, led by the demon *intemperance*. Others followed. One a man venerable for his age, and of long standing in the church, unable to express his feelings in word, sent in a note signed with his own hand, in his own name.—It was as follows: "I am in great distress about my soul. I feel as if God will not forgive me. I feel as if I never had the love of God dwelling in my soul. I ask the forgiveness of the church, that God would forgive the wanderings of a poor sinner." Others at different times made humble acknowledgment of past sin, and seemed to return altogether to the Lord, and the Lord returned to them. This melting in the church had an influence upon some who were careless.—

They felt constrained to say, "*This is the finger of God.*"

Among members of the church, new family altars were now erected, and voices were heard importuning the blessing of God, that had long, if not forever been closed in silence. The ark went forward, and its motion was felt by all. All felt that God was in the place, in deed and in truth. A husband would lead a companion and child to the Altar of God.—Young men and fathers, with deep anxiety, asked, "What shall I do to be saved?" And here, (that is, during these solemn meetings,) we trust that many fathers, sons and daughters, were born to God. A large proportion of those hoping in the mercy of God are men,—men of respectability,—fathers and young men, and some of the latter may yet preach the gospel to some far distant people.

Through the whole of this meeting, which lasted near three weeks, the interest never flagged. To the last day the Lord showed himself willing to bless, and the people to attend, while there were men to labor. Brother Hamilton came in time to take the place of the brethren before him, and was made the messenger of God to many souls in this place. He was succeeded by brothers Lansing and Maynard, both helpers in the Lord. Brothers Osborn, Vandervoort, Johnston, and Ogden, also rendered essential service.

In about a fortnight from the time of holding our meeting in the church, a meeting was commenced in another part of the congregation, about three miles from the church. This meeting was conducted in the same manner, and continued the same length of time, as the meeting in the church—i. e. for near three weeks. Thus, in all, we had near six weeks protracted meeting—*week after week* in succession. The number who attended the last meeting was very great. A tent was pitched at the door of a large school house, with poles and boards laid upon them. This place, though not the stately temple, was generally filled with solemn and attentive hearers, and more than all, was filled with the *Holy Ghost*, sent down from *heaven*—many will undoubtedly through eternal ages bless God for that meeting. Time will not permit me to state the daily scenes of thrilling interest which occurred during the progress of this meeting.

Brother George Kanhouse labored with me for eight days, and then was called home by sickness in his family. After he left, I was enabled to sustain the meeting with very little foreign assistance. The Lord seemed to help me, and the want of laborers from abroad seemed to be the means of throwing the church upon the strong arm of God, and make them prevalent in prayer, and the Lord showed them that he was able to *save by any means*, and through the whole, the great object of all the preaching has been to uncover all the refugees of lies in which the sinner hides—and to make him feel that the wrath of God for his sins *is now abiding* upon him, and thus prepare him to receive salvation from the hands of the Savior, as an unmerited gift. As a part of the fruits of this precious ingathering, sixty sat down with us to the table of the Lord, on the first Sabbath in June.—It was a day long to be remembered with devout gratitude by this church. The cases of hopeful conversion are by no means confined to this congregation—many drops of mercy have fallen upon the congregations, and many more among us appear evidently to

have passed from death to life—and when another opportunity occurs, will undoubtedly connect themselves with the people of God. None have been asked to unite with the church; we have been more anxious to obtain evidence of conversion than of willingness to unite with the church.

The general results, as far as I am able to judge, are of the most happy kind.

The congregation and church seem happily united—the number who attend the church is greatly increased—many new family altars erected—and a new spirit of benevolence and prayer to some extent prevails, and one and all of this church feel that this has been the *great work of God*, and to the *praise of his adorable grace* we would render *devout and hearty thanks*.
CLIFFORD S. ARMS.

Bottle Hill, July 4th, 1833.

NARRATIVE

Of God's dealings with the First Congregational Church of Christ in Brockport, Monroe Co. N. Y. since its organization; but more especially for eleven months past. By JOEL BYINGTON, Pastor of said Church.

The writer presents this brief narrative to the public, purely with a view of stimulating Christians to holy fervency of spirit; unfurling the banners of the cross of Christ,—the salvation of sinners and the glory of God.

Brockport is a beautiful, healthy, business village, on the Erie canal, twenty miles west of Rochester, the centre of a wide and luxuriant country—for its size, equalled by few. The streets, splendid buildings, and numerous well filled stores, would compare in many respects with our large cities and seaports. It has risen up in the space of ten years, and is settled with enterprising young men, almost without an exception from the fairest portions of our country, of wealth and intelligence. The population of the incorporated village, is about one thousand three hundred, and is daily increasing. The three towering steeples rising from its centre, with the church-going bells, tell its inhabitants, and also the passing stranger, that God is here.

The Congregational Presbyterian Church was the last organized of the three, which was in 1828, but five years last March, and consisted of eight members. In the autumn of the same year, the Rev. Joseph Myers accepted the invitation from the church and society to become their Pastor. His connexion with them was dissolved in the spring of 1832. During the ministry of Mr. Myers, he admitted into the church rising of one hundred members by letter and confession. They had been blessed with the Holy Spirit in the salvation of souls, which brought an accession to the church of about fifty subjects. The Sabbath school, the Temperance cause, and many of the benevolent operations of the day were in good repute.

On the morning of the fifth of July, 1832, Mr. Myers bid them farewell, and took his departure.—The writer of this narrative arrived at Brockport the afternoon of the same day, without a knowledge of the fact, and a total stranger to the inhabitants. Within one hour after his arrival, he received an invitation to preach to them the next Sabbath, and from that to continue their pastor of stated supplies.

Vital religion was at that time in general low. Few at first attended public worship on the Sabbath, and much fewer still the weekly meetings. When the Lord's day arrived, the incessant rumbling of carriages, the flight of steeds, and the walks of multitudes for amusement and pleasure, sickened the heart of piety, and filled the heart with pain, that had not been accustomed to see the commands of God thus wantonly abused. Christians were in a great measure strangers to each other, and in many instances perfectly unknown, although communicants at the same table. But from Sabbath to Sabbath the congregation increased with attentive hearers. The weekly, and particularly the female prayer meetings, revived in devotion, spirituality, and numbers. The inhabitants in general, and especially the youth, seemed to respect and treat with becoming propriety their new pastor, and their hospitality, attention and kindness, have drawn forth gratitude from his heart.

A scene of deep interest occurred the forepart of last February, the death of a young lady, Adaline Benedict, of a few days sickness and a member of this church, which roused Christians to self examination and intensity of feeling. Early on the day of her death, it was announced by the physician, that she must die. This intelligence she met in the calm and quiet possession of her reason—lamenting her past remissness in religion—spoke freely of her departure. A number of the members of the church being present she urged them to greater faithfulness—expressed her ardent desire for a revival of religion, and especially the conversion of the youth—and bid them a final adieu. She told us, that by faith she saw the Saviour; that he was present with her—that she had done with mortal things, and was going to dwell with Jesus. This was one of the most calm, rational, peaceful, and triumphant deaths I ever witnessed.

From this period it was believed, by a few of God's dear children, that the Lord was at hand, to pour out a blessing, and gather souls into his vineyard. They saw by faith the cloud rising, and felt that salvation was coming out of Zion. A spirit of fervent prayer was in many instances extremely apparent.

Protracted religious meetings were proposed again and again. Some were reluctant—others urged the necessity. The meeting was upon the whole agreed upon, but put off from week to week for further preparations of the church, and for the descent of the Holy Ghost. Days of fasting and prayer, and visiting from house to house were repeatedly observed. Christians became more and more absorbed in the salvation of souls—sinners began to think and talk of the necessity of their having an interest in the Saviour, and the congregation on the Lord's day, evinced that God in a special manner was among us; although hard to make some believe it. Eternal mercy seemed to hover about us, portentous of a shower of grace.

April 25th. Thursday morning came, and agreeably to appointment the people of God assembled at the sanctuary and commenced their unremitting protracted religious efforts, in fervent prayer and supplications for the descent of the Holy Spirit, upon this place of dry bones, that he would breathe upon them that souls might live. Christians humbled themselves before God from day to day with confessions and

tears of penitence. On Friday the church made a confession of her past transgressions, and renewed her covenant engagements with each other and with God, to go forward in this great work of saving souls.

Saturday morning, the church came out and bowed herself around the altar, with all their children then present; and there with strong cries and tears, consecrated them to the living God. All these children, I believe without exception, are now in the church, or else indulging a hope of salvation.

Sabbath and Monday told the interest of the occasion, by a crowded house—the solemn attention to the word of God preached. Five were already entertaining a hope of eternal life, and many were serious. Neighboring clergymen came to our assistance; a sermon had been preached on each afternoon and evening, while a number were visiting and praying from house to house through the village.

On Monday evening, 29th, the Rev. Jedidiah Burchard arrived, pursuant to a pressing invitation, and notwithstanding his enfeebled health, impaired by excessive duties at Rochester, where about eight hundred souls, it is said, were converted to God in a few weeks—and entered upon his indefatigable labors. The same arrangements were observed, as has been heretofore mentioned—the anxious room was crowded every forenoon; at the same time Christians were pouring out their souls to God, that the Holy Ghost might do his office work. The field was truly white for the harvest, and the reaper's sickle gathered the fruit.

The instructions given to the sinner, were, so far as I can judge, truly evangelic and apostolic. The heart of the sinner was presented in living characters before him—his condemnation and the justice of God, were pressed with cogency. Salvation by Jesus Christ, and the instant surrender and submission of the sinner, as clay in the hand of the potter, without making any reserve, were urged with pathos and held up with such perspicuity, after each sinner had been conversed with privately, that infidels, and those who had grown old and hardened in sin fell prostrate at the feet of Jesus; relinquished their refuge of lies, and submitted themselves into the hands of a just and holy God. Many confirmed infidels, as they afterwards confessed, were disarmed, yielded the controversy; and ate changed from the lion to the lamb. Every anxious room, on each day announced many new trophies of the cross of Immanuel.

Saturday, of the same week, Mrs. Burchard commenced her course of religious instruction with the children—with the assistance of a few mothers. These religious efforts were remarkably blessed; and on examination mothers obtained comfortable evidence for more than sixty of these children, that they are borne of the Spirit of God, most of whom were members of the Sabbath school. We fix our seal of approbation to Mrs. Burchard's course of moral and religious instruction as salutary.

People of all ages and grades in society, flocked here from the adjoining country, and placed themselves under the cloud of eternal mercy, and many returned home rejoicing in the Saviour, and the neighboring churches have received accessions to their numbers and strength.

The village rocked day and night from centre to

circumference, because the hand of the Almighty was laid upon it.

The meetings were remarkably silent, and the utmost decorum and propriety were observed, which presented the religion of Jesus to the understanding and heart of the wise and unprejudiced. Many, however, stiffened their necks and hardened their hearts, against the strivings of the Holy Ghost.

Sabbath the 12th, fifty two adults publicly avouched the Lord Jehovah to be their God, and sat down at the communion table, twenty-two of whom received baptism. The work of the Lord still progressed with unabated interest nearly through the week.

The following Sabbath, May 19th, the Lord's supper was again administered, when forty two more were admitted on confession of their faith, to the communion; thirty four of whom received the ordinance of baptism. This was a glorious day to this church, never to be forgotten. The number admitted is ninety-four—and thirteen are propounded for communion, and we hope many more will still come into the city of our God, of which glorious things are spoken. The number that have obtained a hope of eternal life, is between three and four hundred, and we trust the work shall not cease, till all Brockport is converted to the Saviour.

Among those brought into the church, are a number of men of business, merchants, and men of intellect, ranked among the first in society. An equal proportion already received into the church, are males, and many of them blooming young men, who promise much for this place and the world, who will front the battles of Christ, when the hand which pens this shall be silent in death.

The meeting after having been in progress twenty-five days, closed Sabbath evening; an overwhelming assembly present, with an appropriate and affectionate address, by the Rev. Mr. Buchard, which will not soon be erased from the memory and the hearts of many. He then took his leave of the congregation, followed by the knited prayers and blessings of, perhaps five hundred professed Christians.

I have admitted since last July, to this church, one hundred and nine persons, and baptized sixty adults. The whole number of communicants is now rising of two hundred. That all these may stand on the Mount Zion of God, and be received to the general assembly in heaven, and church triumphant, is the desire and fervent prayer of their brother and friend.

JOEL BYINGTON.

Brockport, May 25, 1833.

NEW PROVIDENCE CHURCH, (MARYVILLE.)

Last week we gave a brief notice of a sacramental meeting, which commenced at this place on Friday the 31st ult. We proceed to give a few further particulars. Nothing of particular interest occurred on Friday and Saturday, except, that on the evening of the latter day, a number of anxious persons came forward to be prayed for. On Sabbath morning eighteen persons were received into the church, three on certificate and fifteen on examination. On the afternoon of the same day, when the anxious were called out, about seventy came forward. While deep distress and anxiety of mind was depicted in the countenances of some of this little company, a calmness and joy (unusual on such an occasion,) was manifested by the most of

them. This was soon accounted for. When the pastor of the church, after giving a plain statement of those exercises of heart which none have, but those who are born of God, requested those who were conscious of having such exercises to rise, more than three-fourths of them arose. On that evening and next morning they were examined individually, and 35 of the number made a public profession of religion. It was truly an interesting sight to behold the long line of new converts, standing before the sacred desk, and publicly enlisting banners of the cross.—On Monday, when the time in which the meeting was expected to close drew near, and the last exhortation (as it was then supposed) was given to the impenitent a divine and overwhelming influence (if we may judge from the effects produced) came down from on high, Christians were in an agony of prayer, and a general rush was made by the impenitent to the anxious seats, and it seemed as if Christians by prayer were opening the door of heaven, and all the impenitent were hastening to enter in. To adjourn the meeting under such circumstances seemed manifestly improper. It was accordingly continued. And when the services of that day were finally brought to a close about 10 o'clock P. M. a meeting was appointed for the next evening. Meetings have been held with the anxious on every evening since, (Friday evening excepted.) On last Sabbath about 70 persons were on the anxious seats, nearly half of whom, in the judgment of charity, have passed from death unto life.

PROGRESS OF THE REVIVAL.—Language cannot adequately describe the interesting scenes we have witnessed at Maryville the last week. Religious meetings have been held at the Seminary on every day in the week, generally three times each day. On Sabbath the 16th inst. 15 persons made a profession of religion, when the meeting adjourned to meet at the Seminary on Monday evening. On Monday morning, however, the anxious, the new converts and Christians generally throughout town, collected, without any preconcert, at the Seminary; and our school was converted into a prayer meeting. The Spirit of God was there. Sinners were agonizing to enter the kingdom; and Christians were engaged in solemn, importunate prayer. As our meetings continued from day to day, they increased in interest. One after another submitted to God. Aside from the more public meetings, a female prayer-meeting was held daily, and another, more or less frequently, by young men. While we were yet praying, God answered.

Some of the most hardened of our youth have come over on the Lord's side. Indeed an unusual number of the converts are young men. Some of them we believe are yet to be the heralds of God's mercy to a guilty world.

On last Sabbath thirty more were added to the church; making in all, ninety-five persons who have joined New-Providence church on examination, since the commencement of this revival.

Many more are rejoicing in hope who have not yet made a public profession, and on Sabbath evening about 70 remained on the anxious seats. Meetings are still continued daily, with increasing interest.

We cannot omit to mention, that a considerable number of the new converts were members of Sabbath Schools—some of them quite young. Yet the youngest of them was able to give a more rational and satisfactory account of what God had done for his soul, than many a converted adult, who never enjoyed the advantages of Sabbath schools.—*Intel.*

Poetry.

From the Pittsburg Friend.
MAN SHOULD BE WISE.

Man should be wise. All nature has a tongue
To teach him knowledge, if his thoughts were strung
To seize the lesson poured upon his ear.
O'er the broad world the rays of truth are flung,
To show him things in their own proper light,
Had but the soul its eye unscaled and clear,
To read their silent meaning as it might.

All breathes with language eloquent and pure;
Tells him of change; warns him how little sure
The light foundation of his worldly state;
And bids him seek a footing more secure,
Ere yet the slippery confidence may slide,
And the lost spirit, roused, alas, too late,
Sink in its strength, and perish in its pride.

The solid earth he treads upon, that seems
Immovable; its forests, plains, and streams;
Its seas, and everlasting hills sublime;
All have a voice to chide his empty dreams.
They tell of generations swept away—
Themselves co-eval with the birth of Time,
Yet rushing onward to a like decay.

The sun speaks to him from his awful height,
And the soft moon thron'd on the realm of night.
The stars look down upon him too, as though
They sought to woo him with their gentle light,
Upward to God, The heavens, as they shiue,
Make earth seem empty, narrow dark and low,
And point the spirit to her home divine.

The winds—the clouds, the ever varying sky;
Hours, days, nights, months, and seasons as they fly,
In quick succession, through their circling range;
The summer leaves that fade—the flowers that die;
The growth of ages crumbling in decay;
All warn us loudly of our coming change,
And urge our feet to take the heavenly way.

The mighty wreck that still is going on,
O'er time's broad sea; whole generations gone—
Cities of men, and empires, buried deep
In its dark wave; the desolation done
In one brief age; the pride of nations fled—
The mighty buried to their last great sleep—
States rent—thrones fallen—living millions dead.

Life's rolling, heaving, ever changing ground;
The havoc years are making all around;

The altered show that meets the sight each day;
The places vacant where our friends were found;
Familiar forms fast sinking from our view;

The graves so thickly strown upon our way;
Sure in a world like this, man *should be wise.*

J. W. N.

MENTAL INACTIVITY.

The frequent application of the mind to study, establishes a habit of thinking, which renders it easy and pleasant to engage in any kind of scientific or literary

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months.
Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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pursuit; whereas a mind which remains long unemployed, loses its delicacy and vigor, and sinks into languor and stupidity. As the earth, if it be industriously cultivated, will produce fruits in rich abundance, but if it be suffered to lie long untilld, will be overrun with weeds, which will be rank in proportion to the richness of the soil; so the human mind, if cultivated with great assiduity, will yield a plentiful harvest of knowledge and wisdom; but if neglected, will soon be overspread with the weeds of error and folly; and the poisonous weeds will spring up in the greatest abundance in those minds which are by nature capable of producing the most excellent fruits. The unquestionable truth is, that man is made for action; and his faculties, like metallic instruments, if they be not polished with using, will be consumed with the rust of indolence.

BODILY EXERCISE.—Such is the constitution of man, that labor may be styled its own reward; nor will any external incitements be requisite, if it be considered how much happiness is gained, and how much misery escaped, by frequent and violent agitation of the body. Exercise cannot secure us from that dissolution to which we are decreed; but while the soul and body continue united, it can make the association pleasing, and give probable hopes that they shall be disjoined by an easy separation. It was a principle among the ancients, that acute diseases are from heaven, and chronic ones from ourselves; the dart of death indeed falls from heaven; but we poison it by our own misconduct.

THE SABBATH.—The observation of a Sabbath has prevailed in all ages, and for the best reason has been venerated by the wise and good of every dispensation. It is eminently calculated to excite in the mind, those affections and grateful returns, which the omnipotence and kindness of God require. The Patriarchal and Jewish Sabbath celebrated the work of creation; but in the Christian, the superior work of redemption demands every expression of gratitude and obedience. Our beneficent Creator graciously enjoined, that one day in seven should be retired from the bustle and concern of the world, to the end that we might celebrate his goodness, and prepare ourselves for that everlasting rest, which remaineth for the children of God. The fatal consequences inseparable from the omission of improving this opportunity of reflection, and especially to young persons, are awfully certain. The innumerable train of youthful indiscretions, youthful crimes, and youthful miseries, arise from the neglect or misimprovement of the Sabbath.

DEDICATION.—The new Congregational Meeting-House in East Lyme, will by divine permission, be dedicated to Almighty God, on Wednesday, the 24th of July inst. Public exercises to commence at 11 o'clock, A. M.

The Hartford County Temperance Society hold their next annual meeting at Canton on Tuesday, the 23d of July. Delegates meet at 10 o'clock.—Public services in Rev. Mr. Burt's Meeting-House at 2 P. M.

E. SCRANTON, Sec. Pro. Tem.